

Church of the Divine Love
TWENTY-FIRST SUNDAY AFTER PENTECOST

PROPER 24

OCTOBER 17, 2021

10:15 A.M.

HOLY EUCHARIST, RITE II

THE WORD OF GOD

Processional Hymn **#492 – Sing, ye faithful**

Opening Acclamation page 355

Collect for Purity page 355

Gloria (S-280 in hymnal) page 356

Collect of the Day - lectionary sheet insert

First Lesson: **Isaiah 53:4-12**

Psalm 91:9-1

Second Lesson: **Hebrews 5:1-10**

Gradual Hymn **#495, vs. 1&2 – Hail, thou once despised Jesus**

Gospel: **Mark 10: 35-45**

Sermon – The Rev. Jean Lenord Quatorze

Nicene Creed page 358

Prayers of the People, Form VI page 392

The Peace

Welcome and Announcements

THE HOLY COMMUNION

Offertory Hymn **#483 – The head that once was crowned with thorns**

Doxology (sung)

The Great Thanksgiving:

Eucharistic Prayer A page 361

Sanctus (S-130 in hymnal) page 362

The Lord's Prayer page 364

The Breaking of the Bread, Anthem & Prayer	page 337
The Communion of the People	
Communion Hymn – #458, vs. 1-3,5,7 – My song is love unknown	
Post Communion Prayer	page 365
Prayer for Peace – on back of bulletin	
Prayer of St. Francis	page 833
Dismissal Hymn #594 – God of grace and God of glory	

Sermon Sunday October 17, 2021

Isaiah 53: 4-12; Psalm 91: 9-16; Hebrews 5: 1-10; Mark 10: 35-45

Sisters and brothers in Christ,

These two men, who were so interested in assuming positions of leadership, did go on, after Pentecost, to become martyrs. In other words, they eventually drank from the cup that Jesus drank from, and they learned what it means to serve. If Jesus was on the ballot, would you and I vote for him?

I want to believe we would. I hope we would. But let's not forget, this is the candidate who says that we should love God with all our heart, with all our soul, with all our strength, and with all our mind. This is the candidate who says we should love our neighbor as ourselves. This is the candidate who says we should love our enemies. This is the candidate who says we should do good even to those who do not do good to us. This is the candidate who says we should forgive not seven times but seventy times seven. This is the candidate who says that if we have supported and cared for the least, the last, the lost we have supported and cared for him. This is the candidate who privileges others over himself. This is the candidate who asks not just for our vote but for our life.

James and John are looking for the best seat in the house. They want to sit next to Jesus, in his glory, one on his right and one on his left. That seat, however, is only for those for whom it has been prepared. James and John sound a bit arrogant and self-seeking; interested in privilege, honor, power, and status. That's often how this text is interpreted. There is certainly no lack of that kind of behavior in our world. We've all seen it in others and, if we are honest, in ourselves as well. Maybe the usual interpretation and judgment are more a statement about our own motives than that of James and John. Maybe that's why the other ten are so upset. Maybe, however, there is more to this story than the usual interpretation. Maybe there is another way to understand what is going on not only in the text but with us.

When I was a kid my sister and I often argued about who got to sit next to our grandmother. In elementary school I wanted to sit next to my best friend. I remember the joy and gratitude of sitting next to my first spiritual mentor. After I met Marie, my wife, I wanted to sit as close to her as possible. I still do. We all have those people in our lives that attract and draw us to them. Their lives speak to us of

love and friendship. They show us something about ourselves. Their presence changes who we are. They call from us the best part of who we are. In them we catch a glimpse of something holy, something meaningful, something that gives life. We want to get as close as we can. We don't want to let it slip away. We want to be next to them not because of who we are but because of who they are. That is what Christ offers each one of us.

That is what James and John have experienced with Jesus. It began that day at the Sea of Galilee. They caught a glimpse of something in and about Jesus that allowed them to leave their boat, their nets, and their dad. They along with Peter would become the inner circle of Jesus' disciples. They were the ones permitted to see Jairus' daughter restored to life. They were the ones Jesus took up on the mountain to witness his transfiguration. They have seen things the others did not. They were invited in when the others were not. All along the way James and John have had a different experience of and relationship with Jesus. They have seen in Jesus something no one else could show them. How could they now not ask to sit next to him in his glory? They are not asking for their own glory but Jesus' glory. They are only asking for what they have already caught a glimpse of. They do not want to lose the life they have experienced with Christ.

There are moments like that for us as well. They are the times when we absolutely get it. We know that we know. We have glimpsed the beauty, presence, and holiness of Christ in our own life. Everything about our life and world is different. Those are the moments we say, "Grant us to sit at your side, in your glory." It is not a plea for privilege and entitlement. It is the plea of one who never wants to lose that glimpse, who never wants the moment to end. Ultimately, that is the moment of decision. Are we willing to drink the cup that Jesus drinks? Are we willing to be baptized with the baptism with which he is baptized? With those questions Jesus is drawing James and John deeper into their own experience of him. He is both affirming and holding them accountable for what they ask. One does not share in Christ's glory if one does not share in his life, suffering, and death. Glory is not a thing to be had, grasped, or possessed. It is lived. It is not an escape from the world but a deeper engagement of the world. To all this James and John say, "We are able."

The other ten do not get it. They are angry and indignant at James and John but it's not really about James and John. They are angry and indignant with themselves, with their own inability to see and experience what James and John have seen and experienced. At a deeper level the anger and indignation of the ten are their own longing and desire for what James and John have glimpsed. They want to say, "We are able," but they are just not. At least, not now, not yet. I've known times like that, and I'll bet you have too. There are times when the darkness is thick, and the desperation is deep. Our world is turned upside down. We've lost our place. We sit all by ourselves. We not only do not know what we believe about God, sometimes we don't know if we even believe in God. It's easy in those times to be angry with and jealous of those who seem to get it. Why them? Why not us?

Jesus does not allow the ten to sit by themselves. He calls them. He permits no separation between the ten and James and John. Regardless of where they are on the journey, their experiences, questions, or struggles they are to walk the same path. They are all to be servants of one another and slaves of all. They now stand as one body of disciples. They walk one path. They follow one Lord. There's something profound and hopeful about that. Taken together the twelve represent and describe our lives, our faith, and our experience. We know James and John, and we know the ten. We can see ourselves in them. So, who are we? What is your life like today? Are you James and John or are you the ten? Yes. The answer

is, "Yes." Both live within us. Our experience of one does not preclude an experience of the other. Don't forget James and John, the ones who got it, were also the ones who fell asleep at Gethsemane while Jesus prayed.

James and John are certainly willing to follow Jesus into glory. Jesus tries repeatedly to help them understand that his glory depends on his complete submission to God, even if it leads to death. A follower of Jesus cannot experience one without the other. Rulers must be servants. Leaders must be followers. Masters must be slaves. **Amen!**

SUNDAY 21 PENTECOST 10:15 AM HOLY EUCHARIST, II (also on zoom)

MONDAY 8:00 AM AA MEETING

WEDNESDAY 7:00 PM AL-ANON MEETING

THURSDAY 10AM-2PM THRIFT SHOP
8:00 PM AA MEETING

SATURDAY 10AM-2PM THRIFT SHOP

SUNDAY – 22 PENTECOST 10:15 AM HOLY EUCHARIST, RITE II (also on zoom)

SUPPORT THE FOOD DRIVE – DROP-OFF IN THE KITCHEN

PARISH PRAYER LIST

Give to all who suffer the refreshing waters of your compassion and healing. Make them dwell in the safety of your care even in the midst of all that troubles them. Especially we remember before you:

Girard Bishop	Chrissy Neville	Dorothy
Nathan Treadwell	John Loubengeiger	Del

Chris Dickson	Kate Jones	Julia
Michael Echevarria	John Rocco	John Scally
Martinisi Family	Michael & Family	Warren
Charlotte H.	Bernie Walther	Sylvia
Mo (Rachael)	Bill Conklin Sr.	Laura
Anthony Paribello	Barbara Curran	Taylor
Ciara	Gabriel	Aidan
Elodie	Victims of Natural Disasters	
Victims of Terrorism	People of Haiti	Christopher & Family

Help us to speak words of encouragement and offer deeds of kindness to them. Bring us with them, into the unending joy of your kingdom. Amen

The departed: Edward Lent

Prayer for Peace

Eternal God, in whose perfect kingdom no sword is drawn but the sword of righteousness, no strength known but the strength of love: So mightily spread abroad your Spirit, that all peoples may be gathered under the banner of the Prince of Peace, as children of one Father; to whom be dominions and glory, now and for ever. Amen. *BCP Page 815*

